1: Burrows--126
116, 585, 431

(1947-48)

Woleaians
Ifalik

"Absence of any exchange or distribution of gifts on the occasion of a marriage is part of one of the most conspicuous gaps in the culture of Ifalik, --the lack of any rite of passage to solemnize this occasion. One way of saying it is that, while there are marriages in Ifalik, there are no weddings."

1: Burrows--197 (1947-48) Woleaians
116, 585 Ifalik

"Absence of any wedding ceremony is the most conspicuous gap among rites of passage. This is one of the most nearly universal of all rites; witness the generalization in 'Notes and Queries on Anthropology: ' 'Ceremonies mark the difference is marked simply by the young man's coming to live in the household of a girl with whom he has usually been carrying on one of the semi-furtive love affairs expected of all young people. This moving in, to be sure, is more than just a change of residence. It is symbolic, and has to bear all the significance expressed elsewhere by elaborate sacraments and exchanges of property. But without more formal, definitely patterned behavior, it can hardly be construed as a rite. Spiro was told that when a girl is unwilling to accept a suitor he may still win her by offering gifts to her kinsfolk. This suggests the bride-wealth so important in many cultures; but it does not, of course, constitute a wedding ceremony."

2: Damm et al. --189 [4] (1909) 1938 Woleaians
116, 585 Faraulep

There is a big feast for the wedding; the relatives on both sides prepare it, and the whole village takes part in the celebration. The girl receives taro swamps, two or three bread-fruit trees and some coconut palms as a dowry; the man, on the other hand, pays his father-in-law 30 to 200 coconuts, 3-10 bread-fruit and some taro bowls.

4: Krämer--31 (1909) 1937 Woleaians
116, 585 Elato

The marriage contract takes the form of an exchange of two baskets of food, (nuts, taro, mar). That is all there is to the ceremony. At the wedding the man announces his wishes and the woman hers; the relatives of the couple prepare food, which is exchanged. Nor are payments made upon the birth of a child.

4: Krämer--110-111
116, 585

(1909) 1937

Woleaians
Lamotrek

No special marriage customs are observed. The families of the man and the woman usually [111] exchange presents of food after the man has slept in the house of the woman for two nights; this food exchange is called autéli got after the contents of the basket, got, which by the way, is expected to be new.

6: Senfft--55
116, 585

(no date) 1905

Woleaians
Woleai
Lamotrek

Marriages are made after the parents have given their consent. There is no special ceremony at weddings; they consist simply of a banquet and a dance.

6: Senfft--56
116, 836, 585

(no date) 1905

Woleaians
Woleai
Lamotrek

The man does not care whether his bride is a virgin or not. The natives have sexual intercourse as soon as they are physically mature; this occurs at an early age.

28: Spiro--132
116, 585

(1947-48) 1949

Woleaians
Ifalik

"If possible, the men claimed that they prefer to marry a virgin, but virginity is obviously very rare, so that what is preferred is a woman who has not had too many affairs. The reason for this preference is that a man would be shamed by the taunts of her former lovers, who would point out that he had married a woman with whom all of them had had sexual relations."